

Taniguchi was his family name; he was called Tora, and more familiarly, ^{春星} Syunsei. He was born in a small village in Osaka prefecture, now a part of the city, into a farmer's family. They lost their property when he was about 18, and he went to Edo, studying first with Senzan (a pupil of Sentoku of the Danrin school), then Hazin (who had studied with Kikaku and Ransetu). His haimei was Zaityoo ^{字田丁}, then Zaityoo ^{字鳥}. When he was 24 he was already recognized for his painting, though no one seems to have recorded how he learned that art, except that he was very drawn by Chinese painting. At 27 his haikai teacher died, and he left Edo for Simosa (now Chiba prefecture), where fellow disciples (Gantoo, Singa etc) lived.

There, Buson got to know Sakaki Hyakusen, a painter of the Southern School (Chinese landscape) of painting and became more than ever immersed in this art. He made a number of e-angya (pilgrimages for the study of painting) to parts of the country whose landscapes were suitable, the neighboring province to Kyoto, Sikoku's Sanuki (now Kagawa). When he was around 42 years old he was back in Kyoto. Up to this time, they say, he was not terribly productive in haikai, evidence from the number of ku found in various collections. However, around 1766, when the leader of his teacher's school of haikai dies, Buson is pressed to become the successor, and Taigi, Syooha, Tikudoo, Innan and so on become his colleagues in setting up the publishing house, Sankasya. He still continues painting with great force, however, and it is around this period that he did the famous Marugame fusuma at Myosinzi, Kyoto. It is not till he was 56 that he really gave force to haikai. The following ku are examples from this time:

He was famous for being a master of the two roads, painting and haikai. His friend Taigi and disciple Syooha died the next year, and he turns to haikai publications, Kitoo doing most of the editing. The Buson School is established with his Seven Parts Collection. His followers, Ooemaru, Gyoodai, Tyora contribute to numerous collections, renga, etc. Around 1775 his health showed a great decline, and in 1783, while on a mushroom hunt, he became very

ill, and asked someone to take down the following ku:

冬 鶯
Huyu uguisu
鶯や
Uguisu ya

むかし王維か 垣根哉
mukasi Woi-ga
何ぞぞつかす 藪の霜
nani-goso tukasu yabu-no simo

And after a few minutes, again,

(here & there) and the poems 'first'

白 梅に
Sira-ume-ni
among a lot of plum

明 3 夜ばかりに
akuru yo-bakari-to nari-ni keri
bleary night
the night doesn't end, it becomes here

This was his last ku, jisei. After his death the great reformation he achieved in haikai slowly died down and it was not till Siki came forward with his studies in the Buson school that his death anniversary was made a kigo. This happened around 1897, and the ku which initiated it was the one by Chason.

から檜葉の西に折る、や霜の聲

几董

燕村忌、雪に会する、五六人

茶村

燕村忌に吳春が畫き、
無かる 子規

子規

燕村忌に池田の炭を送りけり

炭翁

閨汁に芥の青、や春皇生已

箕田

史記に好み杜詩を愛して春皇生已、越史子

etruōshi

年々や枯野徑を燕村忌に

四明

子規忌 Siki-ki: Shiki's Death Anniversary

Born 1867 in Ehime, Siki had a classical education in Chinese studies and poetry in his youth. When he was about 17 he studied the haiku with Gohara Kizyuu. At 20 he went to Tokyo to study and met Sooseki, Kohaku, etc. In 1890 he entered Tokyo University to study Japanese literature but left without completing the course to work for the newspaper Nihon Shinbun as a writer on haiku and literary matters. In 1897 his followers began the Haiku Magazine, Hototogisu, in Matsuyama; this was moved to Tokyo the following year to be under his supervision.

From the time he was 23 his health was poor, and perhaps for this reason he chose as haiku name the bird, hototogisu which is said to spit blood, as he did. Through the years of worsening consumption he worked ceaselessly not only in haiku but other fields of Japanese literature, studying, writing and teaching. A true renovator of haikai, he not only gave haiku its name, but caused the widest and largest participation in one literary form.

There are two other names by which his death anniversary is called:

- 1) Hetima-ki, literally, Gourd Anniversary, because the last ku he wrote were on gourds. Also, the gourd plant was used medicinally for consumption. The ku:

木瓜咲て 瘰癧のつまじく 佛かな
Hetima sai-te / tan'-no tumari-si / hotoke kana

The gourd plant blooming, / a with-phlegm-stopped-up / Buddha kana

瘰癧一斗 木瓜のつまじく 佛かな
Tan' it-too / hetima-no midu-mo / ma-ni awa-zu

Phlegm, one tub, / the gourd's water even / won't help.

These were written with brush probably minutes before his death, at the age of 36, Sept. 19, 1902.

- 2) Dassai-ki, Dassai meaning Otter Festival. This term, after the way the otter puts the fish he has caught in a row on a rock before he begins to eat them, as though he were making a festival out of them, means to line up many books for reference when writing. Siki called his home Dassai syo-oku (library), it is also the title of one of his haiku collections.

Although Siki was more famously our Buson, his haiku resemble Buson's more (Mrs. Trasson).

叱ヒキられし田いり心こころを出でてある 子規忌かな

・ 虚子

天下てんかの句く見みまもりおはす 忌日こじつかな

・ 碧梧桐

鶏頭けいとうの赤あかきこころを子規忌かな

・ 冬葉

草くさの名なを寛かんろろ子規忌かな

・ 半美

糸瓜へちま忌いや敷ふ蚊ぶんの寺てらに五六人

・ 鼠骨

糸瓜へちま忌いや叱しられし聲こゑの耳みみにあり

・ 重桜

上下じやうげバク士農工商しやうにんこうかう 獺祭たさい忌い

・ 俳小星

糸瓜へちま忌いの落おち目め湫しづし 白茉莉しろもじ登のぼ

・ 竹の門

糸瓜へちま忌いや 秋あきは 草くさの花はな

・ 龜池城

露

Tuyu - Dew

Dew is the moisture that forms in little drops on cool surfaces during night. Because there is most frequent occurrence of this in the Autumn, it is an Autumn kigo if only "dew" is said. In Japanese poetry and ren'ga they spoke of dew as jewels, dyed with the colour of the object it settled on, the dewy world as one of no reality, dew as short-lived as human life, tears' dew, the sleeve's dew, dew dwelling. Variations are white dew, morning dew. From the Kokin'syu:

啼き渡り 雁の涙や 落ちつらん
Naki-wataru / kari-no namida ya / otituran

The crying-and-crossing / wild geese's tears, it must be / that fall;

もの思ふ宿の 萩の上の露
mono omou yado-no / hagi-no ue-no tuyu
a things-thinking dwelling's / on-bushclover dew.

玉よ心 墓のかざしや 竹の露
Tama yosou / haka-nô kazasi ya / take-no tuyu
Adorned with jewels, / the graves' hair ornaments? / Bamboo's dew.
--Sora 曾良

大比叡や 運ぶ野菜の露はし
Do-hie ya / hakobu yasai-no / tuyu sigesi
Great Hie Mt. ya / The carried vegetables' / dew is thick.
--Yadoo 野童

野の露に 水はれし足を 洗はれ
No-no tuyu-ni / yogore-si asi-wo / arai keri
With the field's dew / the soiled feet / washed keri
--San'puu 杉風

留守の戸も 外も露 おく 物ば"か"い

Rusu-no to-no / soto ya tuyu oku / mono bakari

The no-one-home door's / outside ya dew-placed / things only.

--Taigi 太政

市人の 物うちかたる 露の中

Iti-bito-no / mono uti-kataru / tuyu-no naka

Market people, / talking about things, / in the middle of dew.

--Buson' 蕪村

舍利とふる 身も朝起や 草の露

Syari-to naru / mi-no asa-oki ya / kusa-no tuyu

Into bones to turn, / that body's morning wakening ya / grasses' dew.

--Buson'

おく露や ひとと"葡萄の玉" ゆらぐ

Oku tuyu ya / itodo budoo-no/tama yuragu

Dew forms ya / how much the grape / beads sway.

--Tyoomu 蝶夢

白露や 波の刺に ひとづつ

Sira tuyu ya / ibara-no toge-ni / hitotu dutu

White dew ya / on the wild rose thorns, / one apiece.

--Buson'

露けし 朝草食た 馬の鼻

Tuyu-kesi ya / asa kusa kuu-ta / uma-no hana

Dew ya / morning grass eaten, / the horse's nose.

--Syoocha 沼波

犬も 稲見へ 出れば 露の玉

Inu ture-te / ine mi-ni dere-ba / tuyu-no tama

Taking the dog, / when (I) went out to see the riceplants / dew's jewels.

--Onitura 鬼貫

今貸した 提灯の 灯も 草の露

Ima kasi-ta / tyootin'-no hi ya / kusa-no tuyu

Just now lent, / the hand-lantern's light ya / grasses' dew.

--Kitoo 几重

鴨

Kamo - The Wild Duck

There are 29 varieties of wild ducks in Japan, among them only two are non-migratory. The rest come from the north in the Autumn, after the wild geese, and leave in Spring, again after the wild geese. They fly in large groups and move swiftly. Some stay by mountain rivers, swamps and ponds, others by the sea. Still others, which stay in open fields, were indicated by another ideogram (kamo: 鴨); this ideogram is the keri particle, now mostly replaced by hiragana. It is said there is some secret tradition concerning this bird in the teaching of Japanese poetry.

Wild ducks have flat bills lined on both sides with teeth like a comb. This serves to strain out the water when they search for food, leaving the edible things (whether shell fish or sea weed) safely in the center of their mouths. Their feet are webbed, and they swim and dive well. Certain varieties were hunted as they flew over mountains. Soogi said, "The wild duck is a bird of deep vows; even on frosty nights they lay wing on wing and sleep." ^{味村} Ancient poets compared them to fisher boats. An old name is azimurai; kogamo (little duck 小鴨) is a variety favoured as food.

鴨の足は流れもあはれ ちみぢかな 宗因

Kamo-no asi-wa / nagare-mo ae-nu / momidi kana

--Sooin'

The duck's feet, / not quite able to flow away / maple leaves kana

毛衣に つみぢぬれ 鴨の足 芭蕉

Kegoromo-ni / tutumi-te nuku-si / kamo-no asi

--Basyoo

In fur garment / wrapped, they're warm, / wild ducks' feet.

水底を 見えた顔の小鴨かな 大草

Mina-soko-wo / mi-te ki-ta kao-no / ko-gamo kana

--Dyoooso

Water's bottom / it has seen, the face of / the small duck kana

うねうねと 舟に筋違ふ 鴨の聲 鬼貫
une-une-to / hune-ni sudi tagau / kamo-no koe --Onitura

Meanderingly / from the boat its path differs, / the wild duck's voice.

明方又 城を取来 鴨の聲 許六
Ake-gata ya / siro-wo tori-maku / kamo-no koe --Kyoroku

Near to dawn ya / they surround the castle, / wild duck voices.

くらくと 堀江の鴨の浮寝哉 支考
Kurukuru-to / hori-e-no kamo-no / uki-ne kana --Sikoo

Round and round, / the moat's wild ducks' / floating sleep kana

菅 かねて食物清し 鴨の聲 野
Suge kare-te / kuimono kiyo-si / kamo-no koe --Yaba

The sedge withering, / what to eat is pure, / wild duck voices.

雪空や 河内の海の 鴨の聲 野
Yuki sora ya / kawati-no umi-no / kamo-no koe --Yaba

A snow sky ya / Kawati ocean's / wild duck voices.

うしろに 先遊ふなり 池の鴨 北枝
Uti-iri-te / madu asobu nari / ike-no kamo --Hokusai

Getting into it, / first of all they play, / the pond's wild ducks.

鴨が 弓矢を捨て 十五年 去来
kamo naku ya / yumi-ya-wo sute-te / zyuugo-nen --Kyorai

Wild ducks cry ya / Bows and arrows thrown away, / fifteen years.

no longer a snowman, no longer a hawk, a hunting hawk

寝腹の 寐さぬ寐すや 鴨の北 木草
furo-bara-na / nezame nezame ya / kamo-no mure --Dyosodo

Frosty bellies' / wake from sleep, wake from sleep ya / wild-duck flock.

うねうねと 舟に筋違、鴨の聲 鬼貫
--Onitura

Une-une-to / hune-ni sudi tagau / kamo-no koe
Meanderingly / from the boat its path differs, / the wild duck's voice.

明方又 城を取来 鴨の聲 許六
--Kyoroku

Ake-gata ya / siro-wo tori-maku / kamo-no koe
Near to dawn ya / they surround the castle, / wild duck voices.

くらくと 堀江の鴨の浮寐哉 支考
--Sikoo

Kurukuru-to / hori-e-no kamo-no / uki-ne kana
Round and round, / the moat's wild ducks' / floating sleep kana

菅 かねて食物清し 鴨の聲 野
--Yaba

Suge kare-te / kuimono kiyoshi / kamo-no koe
The sedge withering, / what to eat is pure, / wild duck voices.

雪空や 河内海の鴨の聲 野
--Yaba

Yuki sora ya / Kawati-no umi-no / kamo-no koe
A snow sky ya / Kawati ocean's / wild duck voices.

うたへ 先遊、なり 池の鴨 北枝
--Hokusai

Uti-iri-te / madu asobu nari / ike-no kamo
Getting into it, / first of all they play, / the pond's wild ducks.

鴨が 弓矢を捨て 十五年 去来
--Kyorai

Kamo naku ya / yumi-ya-wo sute-te / zyuugo-nen
Wild ducks cry ya / Bows and arrows thrown away, / fifteen years.
on large a samurai, the large wild ducks is hunting them

霜腹、寐さぬ寐すや 鴨の心 本草
--Dyosodo

Fimo-bare-no / nezame nezame ya / kamo-no mure
Frosty bellies' / wake from sleep, wake from sleep ya / wild-duck flock.

猫の恋

Neko-no koi - Cats' Love

An old book says, "Cats are yin animals; thus, pressed by the yang spirit, they feel the urge to mate (when yang is strong, in Spring). This is called "the cat begging for a wife"...."

Another says, "In the Spring, the male calls the female, in Autumn, the female calls the male to mate. It is common that kittens are born two times a year."

From early Spring, when it is still cold, they begin to make love. On nights when there is a cold or hazy moon, on warm, sunny days, they yowl noisily, heedless of people, rain or wind, and take on a wretched appearance. When the season is high, they don't know day or night, have no interest in food, and sometimes don't return home for a week.

麦飯にやつゝ恋か猫の妻

Mugi-mesi-ni / yatururu koi-ka / neko-no tuma

--Basyoo

With wheat gruel / wasting away with love? / the cat's wife.
By

猫の恋や七き望の朧月

Neko-no koi / yamu toki neya-no / oboroduki

--Basyoo

Cats' love; / when they stopped, the bedroom's / hazy moon.

日南にも尻のすわらぬ猫の

Hinata-ni-mo / siri-no suwara-nu / neko-no tuma

--Onitura

Even in the sunlight / her hip doesn't sit down, / the cat's wife.

猫の恋鼠とどうあはれり

Neko-no koi / nedumi-mo torazu / aware nari

--Kin'puu

The cat's love; / it doesn't catch mice any more, / pathetic.

のう猫やいかれ行くほに松の中

Moraneke ya / ukare-yuku-hodo / matu-no naka

--Dyoosoo

Stray cat ya / As it gaily strolled along, / into pine trees.

足跡亡妻ニ、猫ノ雪中

--Kikaku 其角

Asi-ato-wo / tuma kou neko ya / yuki-no naka
Her footsteps-- / this wife-loving cat ya / In the snow.

聲たけ時カ、別れに、猫ノ恋

--Tiyodyo 千代女

Koe tate-nu / toki-ga wakare zo / neko-no koi

Hige-ni tuku / mesi-sae mie-zu / neko-no tuma
On the whiskers stuck / rice-- not even that seen, / the cat's wife.

--Taigi 太礼

轉々落し音、と、猫ノ恋

--Kitoo 几董

Korobi-oti-si / oto si-te yami-nu / neko-no koi

Slid and fell, / was the sound, and it stopped, / the cat's love.

首玉や一寸ゆるむ猫ノ恋

--Yayuu 也有

Kubi-tama ya / is-sun' yurumu / neko-no koi

The neck's bell ya / An inch loosened, / the cat's love.

川原礼ノ宿と、軒や猫ノ恋

--Buson' 蕪村

Zyun'rei-no / yado toru noki ya / neko-no koi

A pilgrims' / inn taken, the eaves ya / Cats' love.

おそろしや石垣崩す猫ノ恋

--Siki 子規

Osorosi ya / isi-gaki kudusu / neko-no koi

Frightful ya / The stone fence crumbles, / cats' love.

Born in Iga in 1644 in the Matsuo family; his father was in the service of the Toodoo family, who were governing Ueno. He entered into the same service as an attendant to the lord's son. When he was 23 his lord (who was only two years his senior) died, and he thereupon determined to resign from service. As his request was not heeded, he ran away to Kyoto, and there begins his lifetime of real studies and rambling. He studied poetry and haikai with Kigin, one of the disciples of Teitoku (who established the Teimon' school of haikai), as he had been his lord's (Sengin's) teacher. His other teachers were Kitamuki Unchiku (calligraphy), Kyoroku (painting), Tanaka Dooe (Chinese studies), Itoo Tanan (Chinese poetry).

Around 1675 he met the renga master Sooin, the founder of the Danrin school of haikai and studied with him. Basho's work up to and around this period is done under the name of Toosei, and is playful and light. Zen is the other subject he studies, with the Monk Buttyoo, while his interest in Laotzu and Chuang Tzu deepens. In 1680 Sanpu built him a small house by the Sumida River in Tokyo, and his disciples plant a banana tree. It seems that it is from around this time he takes the name Basyoo (as also his hut was called), and that his style changes from the Danrin to his own. 1681-- the kare-eda ku, around 1686 the furu-like ku; and by this time Huyu-no Hi and Haru-no Hi, the first two volumes of the Seven Parts Collection are also published. Up to five volumes are completed before his death in 1694. The last two came out after his death.

On this day people engaged in haikai would hold a ceremony in a temple in his honour and burn incense, make offerings. This was also done in private homes, using the tokonoma to place some token of him, such as a painting, or even just a book. A variation on this kigo is Sigure-ki, another, Okina-ki (Okina being the title for a revered old man).

一日は塚の加とすゝ
浪化

旅来た時雨の鶴よ芭蕉翁
稗良

俳諧に古人有世のくれ哉
几董

霜ときてさへぬ翁のむかし
白雄

時雨行く日をおもかげの翁か
白雄

障子あて来る蠅もあり
公羽の日
曉臺

ばせとさ下ニとしもあめで
旅風
一茶

翁と何やらしやべる
門雀
一茶

芭蕉会と申初けり
像の前
史邦
草も木も心ありけり
公羽の日
其戎

公羽已々おきだに
おはさる
俳諧若
万太郎

芭蕉已々遅月いそゝ
おそ
おきたけれ
水巴

はせも心と花も寒げに
おほ
おは
帰リ咲
諷竹

蘇掃

SUSU-ILAKI - Foot Riddance

usually this was done on the 12th mo. 13th day by the lunar calendar, or around the 10th day, on a chosen lucky day. Like many old customs, foot riddance was carried out first in the Imperial palace; and then spread down to the ordinary populace. Wearing hoods or towels on their heads and ornate shiny hemado robes with brushwood or cloth poles to an aid, people turned the house inside out in readiness for the coming storm. They even prepared special dishes and mounded rice cakes for the occasion. Ganyoo wrote: "When the sky breaks with the first light of dawn and 'Susu-hara' can be heard, it is surely the sound of the storm with being beginning. Today is the 13th day of Sinsau (13th month). The appearance of foot riddance. In truth the ceremony from the Imperial palace is a happy precedence and the sight of ordinary people's spot riddance is very interesting."

蘇掃は 木の末の間 嵐 吹く

--Ganyoo

Susu-hara wa / sugi-no ki-no ma-no / arashi kaze

Foot riddance - / between the cedar trees' / gale kaze

-- He noise in the gale; who would go out in a real gale!

蘇掃は 見や浮世の 蘇掃

--Ganyoo

Susu-hara wa / mi-ya yu yo-no / susu-hara

Foot riddance, / see ye the floating world's / foot riddance.

蘇掃は 見よ世の 蘇掃

--Ganyoo

Susu-hara wa / mi-ya yo-no / susu-hara

Foot riddance, / from when disappeared / the cover to something.

蘇掃は 掃の 蘇掃

--Ganyoo

Susu-hara wa / haki-no susu-hara

Foot riddance, / The dust's lap's / clean dung.

蘇掃は 掃の 蘇掃

--Ganyoo

Susu-hara wa / haki-no susu-hara

Foot riddance, / the gale's snow, / foot sweeping.

蘇掃は 掃の 蘇掃

--Ganyoo

Susu-hara wa / haki-no susu-hara

Foot riddance, / second time closed, / the gale's snow, / foot sweeping.

蘇掃は 掃の 蘇掃

--Ganyoo

Susu-hara wa / haki-no susu-hara

Foot riddance, / second time closed, / the gale's snow, / foot sweeping.

煤掃

SUSU-HAKI - Soot Riddance

Usually this was done on the 12th Mo. 13th day by the lunar calendar, or around the 20th day, on a chosen lucky day. Like many old customs, soot riddance was carried out first in the Imperial palace, and then spread down to the ordinary populace. Wearing hoods or towels on their heads and brandishing bamboo poles with brushwood or cloth clad to as and, people turned the house inside out in readiness for the coming spring. They even prepared special fishes and pounded rice cakes for the occasion. Tasyoo wrote: "When the sky breaks with the first light of dawn and 'thief-halo' can be heard, it is surely the sound of the acorn nuts being scattered. Today is the 13th day of Elhasu (12th month), the observance of soot riddance. In truth the ceremony from the Imperial palace's a happy precidence and the sight of ordinary people's soot riddance is very interesting."

煤掃は 杉の木の間 風が吹く

Susohaki-ya / sugi-no ki-no ma-no / kaze ga fuku

--Tasyoo

Soot riddance-- / between the cedar trees' / gale came

--the noise in the gale; who would go out in a real gale!

旅の世に 風が吹く 煤掃

Tsuri-no yo-to / kaze ga fuku / susu-harakai

--Tasyoo

Travel-sleep done. / saw ya the floating world's / soot riddance.

煤掃は 風が吹く 旅の世に

Susohaki ya / kaze ga fuku / tabi-no yo-to

--Syocha

soot riddance ya / from when disappeared / the cover to something.

可なり 煤の世に 風が吹く

Kanari ya / moe-no yo-to / kaze ga fuku

--Tasyoo

soot riddance ya / Tsa Susohaki's 1st's / galeon dung.

可なり 煤の世に 風が吹く

Kanari ya / moe-no yo-to / kaze ga fuku

--Tasyoo

all, people's meeting, / the gale's and ya / soot sweeping.

可なり 煤の世に 風が吹く

Kanari ya / moe-no yo-to / kaze ga fuku

--Tasyoo

Canary's song / wind was cleared / under of room.

--Singing at a house

at 13. Being immersed, surrounded

花火 HANABI - Fireworks

Literally, flowers' fire, because they produced fire in the shapes of flowers: peonies, plum flowers, cherries, chrysanthemums, lilies, and so on. The powder of hemp reed ash, sulphur, gunpowder and so on put into a tube of bamboo or reed made the spectacular ones used for the opening of the river ceremonies throughout the country (the main one being the Sumida river in Tokyo). Fireworks seem to have been brought into Japan from Italy as early as the 13th century, and from Portugal and the Netherlands around 1600. Like the lighting of paper lanterns for the Festival of the Dead (7th Mo. 15th day), hanabi was in old days considered an offering to the Buddhas.

夜は元 昼はさへ筒の 花火かな

Yoru-wa moe / hiru-wa kie-tutu-no / hanabi kana

--Sin'toku 信徳

At night they burn, / in daytime they fade / fireworks kana
(tubes)

夢幻 さへ筒の 花火かな

Yume maborosi / sate-wa u-tutu-no / hanabi kana

--Ityuu 惟中

Dreams, fantasies; / well, the real / fireworks kana
(tubes of)

小屋涼し 花火の筒の 音

Koya suzusi / hanabi-no tutu-no / waruru oto

--Kikaku

The shack is cool; / fireworks' tubes / splitting sounds.

川面や 花火のあと 槳の音

Kawa-omo ya / hanabi-no ato-no / kazi-no oto

--Sirao

Riversurface ya / after the fireworks, / rudder sound

星一ツ残して 落る 花火かな

Hoshi hitotu / nokosi-te oturu / hanabi kana

--Hooitu 抱一

One star / it left add falls, / firework kana

花火舟 遊人去つて 秋の水

Hanabi-bune / yuuzin' sat-te / aki-no mizu

--Syooa 召波

Fireworks boat; / the pleasure people leaving, / Autumn water.

天の川

Ama-no-gawa - The river of Heaven
milky way

Although the milky way is to be seen throughout the year, it lies low near the horizon in Spring, rising somewhat higher in Summer, and in winter its light is faint. In mid-autumn it is at its highest point, running from north to south. At night it turns westward as it enters late. In the old days this term was synonymous with Tanabata, because of the ancient story of the Ox Herd Boy and Weaver Maiden who were sent to live on its opposite shores. In talk, however, it came to be classified as a sign of the heavens, while Tanabata is under people's affairs. Ama-no-gawa also is spoken of during the night.

荒海や恒渡は横たはる 天の川

Ara-umi ya / Sadomi yokotae / ama-no-gawa
rough ocean ya / to Sado it slants. / River of Heaven. --Ganyo

打たれ 萬の川に 天の川

Uti-tatsuru / kono-mo kagire ya / ama-no-gawa
The patted / colt's head ya / River of Heaven. --Yyogai

- a certain *tsukiyasu* under *tsuk* a colt or horse in it. - # 82 in the *Ise monogatari*

堰 越 へ 天の川

noze / koe-tete kayore / ama-no-gawa
Weir, straits / crossed over then too and go, / River of Heaven --Rikaku

天の川 野末の路に 行く

ama-no-gawa / no-ue-no michi ni iku
River of Heaven / the end-of-the-moor's den / I'll go and see. --Siroo 白雄

天の川 豆腐の水に 通る

ama-no-gawa / tofuu-no mizu ni kayoeru
River of Heaven / the tofuu water / wonder if I'll come. --Seibi 成美

美 子 降子の水に 天の川

utsuki yo / yodaki-no mizu ni ama-no-gawa
Beauty's ya / the sluff's hole's / River of Heaven. --Ikeo

Summer - 2nd, 1st
5th

hotaru - fireflies

This word seems to come from "ho-taru" 火垂 (fire hanging) and "ho-suri" 火照 (fire shining). In the ancient Chinese method of dividing the year into 72 parts, there is one, which usually falls around the lunar 5th month, called "the grasses ferment and become fireflies". This was no doubt based on the observation that after they have ripened and shed their light, they sink into grasses. The males mostly fly, while the females stay in grasses, and there the eggs are laid for the most part. Among many places famous for fireflies in Japan was the Uji River, and because Minamoto Yoritomo fought there a valorous battle against Taira Kiyomori's overpowering force and committed harakiri, the lunar 5th mo. 26th day is called "hotaru kassen" (firefly battle). His spirit, they say, transformed into the mass of fireflies that manifested along that river. The two main varieties of fireflies are called Gen'zi-hotaru and Melke-hotaru. The Gen'zi are larger, and their light is brighter, but they do not light as often. They live by pure water. The Melke type live in ricefields and are smaller. The Gen'zi type appear from the latter part of the lunar 5th month for about a month, and the Melke type after that, into the 7th lunar month. ^{The scholar} Ch'e Yin (c. 4th century) of the Sung said this dynasty gathered a number of fireflies to make a lamp to study by in his poverty.

晝見火時 首筋赤き 月たさ哉

hiru mi-ra-tsu / kumi-sudi shaki / hotaru kana

--Sasayoo

In daytime if you look, / its neck like red, / firefly kana

藁月(丁)朝夕ふさふさ 螢かな

gao tsuki-te / asa-yu furu / hotaru kana

--San'ei

Grass east hung out, / morning after morning shakes off / fireflies kana

呼聲は 螢た 月たさ 盛哉

yoku koe-tsu / tsu-te hotaru-no/sekari kana

--Oyamao

calling voices / grass, and fireflies / flourishing kana

田の水を 見て 螢の かり 哉
 ta-no mizu-wo / misu-to netaru-na / sakari kana
 ricefield-water / they saw, fireflies / flourishing kana
 --shiranu! 北枝

蚊遣火の 煙に 433 螢の かり 哉
 ka-yari-bi-no / kemuri-ni toruru / hotaru kana
 mosquito punk / smoke it plants away from. / firefly kana
 --kyoroku

学問は 尻から ぬける (1) たる かり 哉
 gakumon-me / shiri-kara nukeru / hotaru kana
 its scholarship / from behind escapes. / firefly kana
 --shiranu!

せむ(た) 一尺 消えて ゆく 螢
 semu-ta / is-syaku kie-te / yuku hotaru
 The lameness ya / for one foot it fades and / goes, firefly.
 --Hokusai

淀舟の 棹の 雪も (また) たる かり 哉
 yoi-sune-no / sa-no shidukumo / notaru kana
 The Yodo River boat's / pole's water drops too, / fireflies kana
 --Buson!

うづききに 光る 螢や 指の また
 uzuki-ki-ni / hikaru hotaru ya / yubi-no mata
 in the hand that transfers it / it lights, the firefly ya / a finger's flesh.
 --Tajiri 太和

手かき手へ 渡(か)つゝ 螢の かり 哉
 te-kaki-te-e / wataru-waduru / hotaru kana
 from hand to hand / some difficulty in crossing. / firefly kana
 --Tajiri

遠(か)く 月(は)にかゝる 螢の かり 哉
 tooku-kaku / tsuki-ni kakuru / hotaru kana
 farthest apart, / in the moon they hide. / fireflies kana
 --kyosha 夢太

水(は)に 螢の かり 哉
 mizu-ni / toru-ni akururu / hotaru kana
 and water they toru. / in the moonlight they fade and go, / fireflies kana
 --Gin'koku 吟江

Summer, lunar 6th mo.

納涼 SUZUMI - Cooling off

This custom is another which had its origin in China. The well-to-do of the capital city Chang-an, at the hottest time of year, set up painted pillars and brocaded seats by some cool grove, had dancing maidens entertain, and held avoid-the-heat banquets. In Japan it is a simpler practise, mainly dictated by the intolerable heat, which everyone enjoyed. In Edo times the Sumida River in Edo, the Kamo River in Kyootoo were popular places for cooling off, along the bridges and in boats. This kigo generally refers to the late afternoons towards dusk and the early evenings, when people went out to their gardens or to riversides to have some cool air. Sita-suzumi is the variation for day-time cooling off, under tree shades. Other variations: suzumi-bune (cool-off boat), yuu-suzumi (evening cool-off), kado-suzumi (gate cooling-off).

命 ^{いのち} かり ^か 涼 ^{すずみ} の 下 ^{した} 草 ^{くさ}

Inoti nari / waduka-no kasa-no / sita-suzumi -- Basyoo

Life, it is; / a trifle of a wicker-hat's / under-cooling.

樂 ^{たのしみ} さい ^{さい} 青 ^{あお} 田 ^た に 涼 ^{すず} る 水 ^{みづ} の 音 ^{おと}

Tanosisa ya / ao-ta-ni suzumu / midu-no oto --Basyoo

The pleasure ya / by green rice-fields to cool off, / water's sound.

人 ^{ひと} に 持 ^も ち 暑 ^{あつ} い 顔 ^{かお} 顔 ^{かお} 立 ^た 端 ^は 涼 ^{すず} る

Hito-ni mada / atui kao ari / hasi-suzumi --Kikaku

To people, still, / hot faces there are, / veranda cool-off.

(idL - edge (of house))

つ ^つ 立 ^た 七 ^{しち} 帆 ^ほ に 子 ^こ 袖 ^{そで} や 涼 ^{すず} る 草 ^{くさ}

Tutu tate-te / ho-mi naru sode ya / suzumi-bune --Dyoosoo

Suddenly standing straight up, / it becomes a sail, the sleeve ya / 艾草 ^{あし草} cool-off boat.

夕 ^{ゆふ} す ^す 涼 ^{すず} る 男 ^{おとこ} に 生 ^な れ け ^け 了 ^り

Yuu-suzumi / yoku-zo otoko-ni / umare-keru*) --Kikaku

Evening cool-off; / fortunate, indeed, as a man / to have been born.

*) 100% born just born probably, have track

来₃水の 行_く水 あら₃涼み_{カ、テ}

Kuru mizu-no / yuku mizu arau / suzumi kana --Ran'setu

Water that comes / washes the water that goes, / cool-off kana

-- *quite ocean side*

雨_の名の い_く替_り夕涼_み

Ame-no na-no / ikutu kawari-te / yuu-suzumi --Yaba

The rain's name / a few times changing, / evening cool-off

-- *sudden changeover, after shower, a few drops in a row*

風_をか_く 絵_の工夫_{カ、テ} 夕涼_み

Kaze-wo kaku / e-no kufuu kana / yuu-suzumi --Kakei

To draw the wind, / painting's devices kana / evening cool-off.

-- *holding court fans, drawing no. of wind come at the*

竹_に 寝_て すべ_り 落_ちは_や 夕涼_み

Take-ni ne-te / suberi-oti-ba-ya / yuu-suzumi --Sikoo

On bamboo sleeping, / would that one could slide off / evening cool-off.

-- *broken + often's slip & fall; ba-ya means wash, would like*

松_の葉_を ふ_みつ_く 才_は 夕涼_み

Matsu-no ha-mo / yomi-tukusu-hodo / suzumi keri --Tiyodyoo

Pine needles even, / till one counted them all, / cooled off keri

-- *needle leaves swiftness presumably.*

我_の影_を 浅瀬_に 踏_み 夕涼_み

Waga kage-wo / asa-se-ni hun'-de / suzumi kana --Buson'

My shadow / In shallows stepped on, / cool-off kana

虫_の 出_て 螢_に 比_ぶ 涼_み _{カ、テ}

Semi-ni de-te / hotaru-ni tomoru / suzumi kana --Yayuu

To cicadas going out, / by fireflies lit up, / cool-off kana

何_事も 万_の 才_は 夕涼_み

Nani-goto-mo / mukai-ni nari-nu / yuu-suzumi --Seibei

Everything / Into ancient days become, / evening cool-off.

罌粟の花 Kesi-no hana - Poppy Flowers

This is the common field poppy. It was also called Bizin'-suo

(Beautiful Woman grass) because in China, this flower was said to have first appeared on the tomb of the beautiful Lady Gu, favorite of the Emperor Soou (231-201 B.C.), who had killed herself because of the grief over the emperor's impending downfall. There are the common single-layered/ones and doubled, in white, red and purple. In the Nen'butu Samadi Sutra it says that Mt.

Sumeru has been put into the poppy, to exemplify how the great is contained in the little. Also, writers of old have played on the word "kesu", to erase, fade-- past tense kesi. It was used as sleeping medicine, the oil as paint. After scattering, it is referred to as kesi-boozu, poppy bald heads.

白芥子に 羽根もく 蝶の形見哉 *Butter no kani'ni for shite it has two meanings*

Sira-gesi-ni / hane mogu tyoo-no / katami kana --Basyoo

On a white poppy / a wing plucked, the butterfly's / keepsake kana
The butterfly, when it is white poppy, it plucks a wing for himself - souvenir for the butterfly.

白げし 時雨の花 咲きつらん

Sira-gesi ya / sigure-no hana-no / saki-tu-ran' --Basyoo

White poppies ya / icy rain's flower / seems to be blooming.
appears soon. That white flower

青雲 馬銜 又すむる 云のしん *--Dyoosoo 才草*

ao-kumo ya / uma-guwa yasumuru / hiru-no kesi

Blue clouds ya / the horse spade "let to rest, / noon-time poppies.

舟乗の 一浜 留守 罌粟の花 *--Kyorai 芸来*

Muna-nori-no / hito-hama rusu-zo / kesi-no hana

The fisher boats' / one beach all away, / poppy flowers.

ちる時の 心 又すむ 罌粟の花 *--Etuzin' 越人*

chiru toki-no / kokoro yasusa-yo / kesi-no hana

The time of scattering, / what heart's ease! / poppy flowers.

儂に 存る 子 又すむ 芥子の花 *--Issa*

Soo-ni naru / ko-no utukusi ya / kesi-no hana

To become a monk, / the child how beautiful-- / poppy flowers.

No flower

かげ^カろ^シに ゆら^ユる^ル 芥子^{カイシ}の 一重^{イツウ}かな 曉^{トヨ}台^{ダイ}
Kageroo-ni / yurururu kesi-no / hito-e kana --Gyoodai

With the heat ripples / swaying, the poppies' / single layers kana
(in fact a. kaga for spring)

荒海^{アラウミ}を かか^カえ^エて 朝^{アサ}の 咲^{サキ}き^キかな 薺^{カイ}太^{タイ}
Ara-umi-wo / kakae-te kesi-no / saki-ni keri --Ryoota

A rough ocean / they hold up, the poppies / have bloomed keri
beyond the poppies the ocean, scale like holding up

白^{シラ}げ^ゲの 花^{ハナ} 透^スく 朝^{アサ}日^{ニチ} 夕^{ユウ}日^{ニチ}かな 蘭^{ラン}更^{セイ}
Sira-gesi-no / hana suku asa-hi / yuu-hi kana --Ran'koo
White poppy / flowers it passes through, the morning sun / evening sun kana
-disciple of Buson

生^ナき^キて 菫^{スズナ}る^ル は^ハかり^リな^ナ 我^ワと 芥^{カイ}子^シの 花^{ハナ}
iki-te iru / -bakari-zo ware-to / kesi-no hana --Issa
Being alive, / that's all-- I and / poppy flowers.

*even to make nikan' tsuriken' then no hana
the one with the one without both of them changed then then no here
tuyone'*

Winter 10th lunar mo.

初雪

HATU YUKI - First Snow

This is the first snowfall of the Winter, often a gentle scattering of light flakes over a gray witheredness, that does not stay long, but fades into dew. First snow on high mountain peaks is also included in this kigo.

はつ雪や か、けか、りたる 橋の上

Hatu yuki ya / kake-kakari-taru / hasi-no ue

--Basyoo

First snow ya / It falls, hangs over / the bridge-top.

初雪や 水仙の葉の 撓む打

Hatu yuki ya / suisen'-no ha-no / tawamu-made

--Basyoo

First snow ya / Paper-white leaves, / till they bend.

はつ雪に 此小便付 何やうぞ

Hatu-yuki-ni / kono syooben'-wa / nani yatu-zo

--Kikaku

On the first snow, / this urine-- / which fellow's!

初雪や 松に付なく 菊の葉に

Hatu yuki ya / matu-ni wa naku-te / kiku-no ha-ni

--Hokusai

北枝

First snow ya / On the pines, none, / on chrysanthemum leaves.

はつ雪は 松の 雪に 残りけり

Hatu yuki-wa / matu-no siduku-ni / nokori keri

--Tiyodyoo

The first snow-- / as pine tree water drops / it remained keri

はつ雪や 竹に 雀の かさるほど

Hatu yuki ya / take-ni suzume-no/kazaru hodo

--Sikoo

支考

First snow ya / On bamboo, sparrows / adorn, to that extent.

some like sparrows? here & there

First snow 2

はつ雪を持ちつちからなく落葉かた

Hatu yuki-wo / motu tikara naku / otiba kana

--San'puu

杉風

First snow / it has no strength to hold, / fallen leaves kana

still strong after to the otiba! although named people named very leaves are dead.

はつ雪や消れは又い草の露

Hatu yuki ya / kiyure-ba mata-zo / kusa-no tsuyu

--Buson'

and now what the kusa? it is there, is it not? very more than compared to the first

First snow ya / when it fades, again / grasses' dew.

初雪や信濃へむけり遠眼鏡

Hatu yuki ya / Sinano-e mukeru / too-megane

--Yayuu

也有

First snow ya / to Sinano turn / the telescope.

name of province, many mountains, much snow

初雪や鷗の草茎うづむらん

Hatu yuki ya / mozu-no kusa-kuki / udumuran'

--Kyoroku

許六

First snow ya / the shrike's grass stem / will be buried! - might get buried

first snow picked by bird

初雪や波のとくかぬ岩の上

Hatu yuki ya / nami-no todoka-nu / iwa-no ue

--Tan'tan'

波々

First snow ya / where waves don't reach, / on the boulder.

初雪やうけに在る手のそとに降る

Hatu yuki ya / uke-te oru te-no / soto-ni furu

--Tiyodyoo

First snow ya / the hand receiving it, / outside it falls.

はつ雪を見よや奴が尻の先

Hatu yuki-wo / mi-yo ya yakko-ga / siri-no saki

--Issa

The first snow-- / see it! On the chap's / rump tip.

はつ雪や灰にかいたる梅の花

Hatu yuki ya / hai-ni kai-taru / ume-no hana

--Seibi

成美

First snow ya / on ash it has drawn / plum flowers.

雑煮

ZOONI - New Year's Soup

Originally kigo as zooni iwanu, to celebrate with New Year soup (1694).

In Saizi Kozitu (Year's Events - The Old and Real) it says, "Rice cakes are a thing of good fortune." In Kokkei Zatudan (Miscellaneous Discussions of the Comical),¹⁷⁴³ it because they mix many different things that they call it zooni (mixed boiled things)?" In Nensai Zyuuda (Yearly Picked-up Drools), "The custom of celebrating New Year morning with mochi for breakfast is one handed down from China."

Nihon Saiziki (The Japanese almanac, 1688): "The first day of the New Year at meal time, zooni is placed as an offering before the ancestors' spirits, and rice wine is presented.../In Syoogaku¹⁶³¹ (Notes on the First Learning), it says "For all salubrious occasions we use this (boiled dish), hence we call New Year's soup 'mixed boiled things'. Because it is used to celebrate the first day of the New Year, it is used on other occasions throughout the year on auspicious events. It is like the folding fan that is used in four seasons, but because it is cool, Summer is the most important time for it."

To boil mochi in the morning in this soup was meant to strengthen the teeth and to boil the Gods' mirror mochi (kagami-mochi) is to congratulate the farmers. And these ideas were combined in later times, so that from high to low, everyone made it a point to have this soup on New Year's morning. The ingredients were any number of the following: potatoes, radish, herbs, carrots, seafood, and rice cakes.

初雑煮 上戸に おき枝 才磨
 月差 正横に 廻し 雑煮の 評
 高砂 雑煮の 餅に 松の 塵に 野下 坡
 雑煮 煮て おき 旅の 寝の 路通
 野上 通 雲見 あまね 雑煮 腹 召波
 塗碗 の 家に 入る 雑煮 煮か び 舌 舐
 雑煮 煮て 減し 中へ 密に 雑煮 煮食 持 坡子

冬木立

Huyu-kodati - Winter withered trees

Opposite of Summer stand of trees (Natu-kodati), this kigo refers to a grove or row of withered, leafless trees. Their appearance is cold, desolate, empty and quiet. Kan'rin (cold grove) is a fairly recent variation.

からびたる 三井の二王ヤ 冬木立

Karabi-taru / Mii-no Nioo ya / huyu-kodati

Withered away / the Nioo of Mii (temple) ya / Winter withered trees.

--Kikaku

城山ヤ 敵の見すかす 冬木立

Siro-yama ya / teki-no mi-sukasu / huyu-kodati

Castle mountain ya / the enemy looks through them, / Winter withered trees.

--Kyoroku

この村の 人付猿だり 冬木立

Kono mura-no / hito-wa saru nari / huyu-kodati

This village's / people are monkeys; / Winter withered trees.

--Buson'

鳩部屋に朝日もれり 冬木立

Hato-beya-ni / asa-hi more keri / huyu-kodati

To the pige on house / the morning sun leaked keri / Winter withered trees.

--Buson'

猿も手の置所なし 冬木立

Saru-mo te-no / oki-dokoro nashi / huyu-kodati

Even the monkey -- / a place to put his hands, none; / Winter withered trees.

--Yayuu

組かかれ 塔むつかしや 冬木立

Kumi-kake-si / too mudukasi ya / huyu-kodati

The begun-to-construct / pagoda, complicated ya / Winter withered trees.

--Hakuo

孟子讀む 郷土の窓や 冬木立

Moosi yomu / goosi-no mado ya / huyu-kodati

Reading Mencius / a country samurai's window ya / Winter withered trees.

Syooha

Autumn, 3 months

鰯雲 Iwasi-gumo - {Sardine Clouds
Mackerel Sky

Little clumps of cloud which look as though little stones are lined up, gather together. They are white clouds which make a form similar to ripples, and have no shadows. They spread out, sometimes joining with the water line on the horizon, sometimes crossing over the heavens. The small clumps can mutually join, or float separately, but are always lined up. Made of tiny particles of crystal, they form very high in the sky, and because they look like so many sardines in a group, the Japanese call them sardine clouds. When these clouds appear, they say that the sardine catch will be good, and they often predict rain. Sometimes these clouds look like fish scales, hence, they are often called uroko-kumo (fish-scale clouds), or, resembling spots such as are splattered over the back of a mackerel, they are called saba-kumo (mackerel clouds).

鰯雲 鰯も蛇も龍りけり
Iwasi-gumo / tai-mo awabi-mo / komori keri
Sardine clouds; / both sea-bream and abalone / were secluded keri
--Hokusi 北枝

伊勢近し 尾花が上の鰯雲
Ise tikasi / obana-ga ue-no / iwasi-gumo
Ise is close; / miscanthus flowers, over them, / sardine clouds.
--Hazin' 巴人

鰯雲 立塞ぎけん 船の道
Iwasi-gumo / tati-husagi-ken' / hune-no miti
Sardine clouds / rise, they'll block / the boats' road.
--Syoozan' 蕭山

いし雲 大なる瀬をさかのぼる
Iwasi-gumo / ooi-naru se-wo / sakanoboru
Sardine clouds; / a large rapid / they climb up.
--Dakotu 蛇笏

鰯雲 洗面器より溢れけり
Iwasi-gumo / sen'men'ki-yori / ahure keri
Sardine clouds; / from the wash basin, / they overflowed keri
--Kokuhi 刻非

Summer

夏草

Natugusa - Summer Grasses

The various grasses that grow thickly along roads, in fields and mountains. It is a term associated in poetry with "deeply", "luxuriantly", to cut, to tie, bend over, divide, dew, no one visits, village person, lilies, insects and such ideas. The greenness, the coolth, the vexation of weeds are some of the interests of this kigo.

夏草や兵どが夢の跡、

Natugusa ya / tuwamono-domo-ga / yume-no ato

-Basyoo

Summer grasses ya / (ancient days') warriors' / dreams' aftermath. traces.

石の香や夏草赤く露暑し

Isi-no ka ya / natugusa akaku / tuyu atusi

--Basyoo

Stones' perfume ya / Summer grasses red, / the dew hot.

夏草に松の木やせり周辺あり

Natugusa-ni / matu-no ki yaseru / okabe kana

--Sora

With Summer grasses, / pine trees look thin, / hillside kana

曾良

夏草や橋台見之河通

Natugusa ya / hasidai mie-te / kawa-doori

--Kikaku

Summer grasses ya / The bridge abutment visible, / riverside road.

其角

夏草に狩入犬の見えぬ也

Natugusa-ni / kari-iru inu-no / mie-nu nari

--Syoocha

召波

Into Summer grasses / it goes to hunt, the dog / disappears.

夏草や所々に付られ馬

Natugusa ya / tokoro-dokoro-ni / hanare-uma

--Ran'koo

蘭東

Summer grasses ya / Here and there, / grazing horses.

Summer grasses 2

夏草や うき世を覗く窓一つ

Natugusa ya / uki-yo-wo nozoku / mado hitotu

--Seira

青薔

Summer grasses ya / To look out on the floating world, /
one window.

夏草の 真直に立し 曇かな

Natugusa-no / masugu-ni tati-si / kumori kana

--Sisya

子津

The summer grasses / stood up straight, / cloudiness kana

夏草に まいて 早き 桔梗哉

Natugusa-ni / mazi-ri-te hayaki / kikyoo kana

--Siki

子規

With Summer grasses / mingling, early / bell flowers kana

Kasai-no Iwate 2

千代"あはれに ゆふきり 春の 一重の花
 kagetsu-ni / yufururu kesi-no / hitore kana --gyemtei 曉の

菫の花を ながめて けしき 咲きわたる
 arewa-no / kakae-te kesi-no / saki-ni keru --kyouta 葵太
 a rough ocean / they held up, the poppies / have bloomed wari

白牡丹の花 透く朝日 夕日かな
 shiragaki-no / hana saku asa-ni / yuu-ni kana --kan'koo 蘭重
 white poppy / flowers it shines through, the morning sun / evening sun kana
 makes transparent,

生るる花 けしき 我と春の花
 (u)tsu ru / -sakar-ru were-ko / kesi-no hana --issa
 being alive. / that's all-- / and / poppy flowers.

Autumn, 3 months.

蓑虫

Minomusi - Strawcoat Insect

Literally "strawcoat insect", it is the bagworm, an insect which makes a bag around it by joining tree leaves and twigs with a silk-like thread spit out from its mouth. It moves about with its strawcoat bag around him, often dangling by its thread from tree branches, now and then sticking out its head to feed on leaves. The male grows wings and eventually flies out of its bag as a moth, but the female remains in form like a worm. In the 43rd chapter of Makura Soosi, Sei Syoonagon' wrote: "The strawcoat insect is a creature full of pathos. As a devil gave birth to it, it resembles its parent. The parent must have thought its child would also have a frightful heart, and so dressed it in her own strange garb and told it, 'Now the Autumn wind will soon come, wait a minute' and ran away. Not knowing (the truth) but just knowing the sound of the wind, when the 8th month comes, it cries 'Titi-yo, titi-yo'. (Oh, it's father's ^{Oh father} pathetic."

蓑虫の音を聞くに來よ草の庵

Minomusi-no / ne-wo kiki-ni ko-yo / kusa-no io

The Minomusi has a
house no io! Basyo's indistinct
way --Basyoo

The strawcoat insect's / sound, come to hear! / Grass hut.

蓑虫よ鳴かて秋の宴かな

Minomusi-yo / naka-de-mo aki-no / sugata kana

--Siraō 白龍雄

Strawcoat insect, / even without crying, Autumn's / form kana

宵ぐらゝ虫も蓑着てかゝる世に

Ne-gurasi ya / musu-mo mino ki-te / kasegu yo-ni

--Issa

Spend the time sleeping ya / Even insects put on strawcoats /

in this world of accumulation. = *kasegu = strong memory*

蓑虫の父と鳴て母をなす

Minomusi-no / titi-yo-to naki-te / haha-mo nasi

--Kyōsi 虚子

The strawcoat insect, / "Oh, father" it cries, / when it has no mother, *either*.

蓑虫の此奴は秋の花衣

Minomusi-no / kono yatu-wa hagi-no / hana-goromo

--Seison' 青畝

The strawcoat insect-- / this one (fellow) has a bush-clover / flower garment.

yatsu = rough fellow

花のふに 物うさる 芥子の一重の存 花白
 hana-no ni / yurururu kaei-na / hito-e kana --gyōdai Hana shiro

荒酒を かかふて 卯の 咲るに 夕
 ara-sake-wo / kakao-te uoi-no / saki-ni keri --kyōka 夕太

白の 花透く 朝日 夕日かな 蘭重
 shiro-gusa-no / hana saku asa-ni / yūshi kana --tsum'koro 蘭重
 white poppy / flowers it passes through, the morning sun / evening sun have
 makes transparent.

生きし 花 15" 4" 我と 芥子の花
 iki-shi / ru / -sakari-to more-to / kaei-no hana --(1988)
 being alive. / that's all-- I and / poppy flower's-

Autumn, 3 months.

蓑虫

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蓑虫、音を聞て来よ草の庵

Minomusi-no / ne-wo kiki-ni ko-yo / kusa-no io

The Minomusi here is
kusa no io; Baryon's indignant
cry --Basyoo

The strawcoat insect's / sound, come to hear! / Grass hut.

蓑虫よ 鳴かば秋の姿かな

Minomusi-yo / naka-de-mo aki-no / sugata kana

--Siraō 白龍雄

Strawcoat insect, / even without crying, Autumn's / form kana

寝ぐらゝ虫も蓑着てかゝる世に

Ne-gurasi ya / musu-mo mino ki-te / kasegu yo-ni

--Issa

Spend the time sleeping ya / Even insects put on strawcoats /
in this world of accumulation. = kasegu, storing away

蓑虫の父と鳴て母もなし

Minomusi-no / titi-yo-to naki-te / hahamō nasi

--Kyōsi 虚子

The strawcoat insect, / "oh, father" it cries, / when it has no mother, either.

蓑虫、此奴は秋の花衣

Minomusi-no / kono yatu-wa hagi-no / hana-goromo

--Seison' 青畝

The strawcoat insect-- / this one (fellow) has a bush-clover /
flower garment.

yatu = rough fellow

Spring 2nd-3rd
lunar months

雀の子 Suzume-no ko - Sparrow { Young
Children

Although sparrows may have their young during any of the seasons, Spring was determined as the main season because it is when most birds do. In the chapter called Waka Murasaki (Young Murasaki) In the Gen'zi Monogatari there is a well-known episode of the young Lady Murasaki trying to rear a sparrow's young one, and how disconcerted she became at someone's setting it free-- this was in the lunar 3rd month.

Five or six eggs are usual for one mother sparrow. As the bills of these young ones are yellow, they are called "yellow sparrows". After two weeks or so, their wings take good form and they are able to leave their nest, though they cannot yet really fly well. For about 10 days their parents will show them how to get food and protect themselves.

すゝめ子と 聲 鳴 け ば 鼠 の 巢

Suzume-ko-to / koe naki-kawasu / nedumi-no su --Basyoo

With sparrow young / the voices call back and forth, / a mouse's nest.

人に 通 べ 人 に 馴 了 子 雀 の 子

Hito-ni nige / hito-ni naruru ya / suzume-no ko --Onitura

At people they run away, / to people they become accustomed ya / Sparrow children.

人の 親 の 鳥 追 け ば 雀 の 子

Hito-no oya-no / karasu oi keri / suzume-no ko --Onitura

Someone, a parent / crow chased keri / Sparrow children.

雀 子 や あ か り 障 子 の 越 の 景

Suzume-ko ya / akari-syoozi-no / sasa-no kage --Kikaku 其角

Sparrow young ya / A bright paper door's / bamboo-grass shadows.

すゝめ子や 河 原 に 土 け ば 岸 の 草

Suzume-ko ya / tana-ni tori-tuku / kisi-no kusa --Gikuu 示低空

Sparrow child ya / It takes hold of a rope, / river-bank grasses.

Strong to as power - for out you

飛かはず やたけ心や / 親雀

Tobi-kawasu / yatake-gokoro ya / oya-suzume

--Buson'

They fly to and fro, / such brave hearts ya / Parent sparrows.

落ちて啼く 子に聲かはずすゝ哉

Oti-te naku / ko-ni koe kawasu / suzume kana

--Taigi

With the fallen and crying / child it exchanges voices, / sparrow kana

雀子や 書寫の机の ほとりまで

Suzume-ko ya / syosya-no tukue-no / hotori-made

--Syoocha

Sparrow young ya / The copy-sutra desk- / side, to it.

人の手 築へ巣されし雀の子

Hitto-no te-ni / su-e modosare-tu / suzume-no ko

--Syoocha

To someone's hand, / to its nest returned, / sparrow child.

(57)

雀子や 餘寒の颼を追まはし

Suzume-ko ya / yokan'-no hae-wo / oi-mawasi

--Ryoota

Sparrow child ya / lingering cold's fly / it chases round.

赤馬の 鼻で吹きけり 雀の子

Aka-uma-no / hana-de huki keri / suzume-no ko

--Issa

The chestnut horse / with his nose blew keri / a sparrow child

was foud.

雀子や 佛の肩に ちよんとい鳴く

Suzume-ko ya / hotoke-no kata-ni / tyon'-to naku

--Issa

Sparrow child ya / On the Buddha's shoulder, / "peep", it cries.

陽炎

Kageroo - Heat ripples

Also written 野馬 (field horse) and itoyuu 糸遊 (threads play, kageroo are the ripples seen rising from the earth as refraction, when strong sunlight strikes. If one gets too close to them, they become invisible. In poetry it was a pillow word for moyuru (to burn), and was a term used as a simile for the shadow of a dragonfly in flight, something not possible to take hold of with the hand. Kageroo 蜉蝣 is also the name of the Autumn insect, Mayfly, which, because it is so short-lived, was a synonym for ephemera.

枯花や またかげろふ、一二寸

Kare-siba ya / mada kageroo-no / iti-ni sun'

--Basyoo

Withered lawn ya / Still the heat ripples / one or two inches.

かげろふ、我が肩にたつ紙衣哉

Kageroo-no / waga kata-ni tatu / kamiko kana

--Basyoo

Heat ripples / rise on my shoulders, / paper garment kana

野馬に 子供あそばす孤哉

Kageroo-ni / kodomo asobasu / kitune kana

--Bon'tyoo

In heat ripples / she lets her children play, / fox kana

陽炎や わうて足よく這入口

Kageroo ya / wara-de asi huku / hairi-guti

--Issa

Heat ripples ya / With straw wipe the feet, / entrance to house.

かげろふ、たつや手まりの土(舞)ノ

Kageroo-no / tatu ya temari-no / tuti-hokori

--Kyoroku

Heat ripples / rise ya the hand ball's / dirt dust.

糸遊に 結成つきたる煙カ、た

Itoyuu-ni / musubi-tuki-taru / kemuri kana

--Basyoo

In heat ripples / gotten tied up, / smoke kana

陽炎や 酒にぬれたる舞扇

Kageroo ya / sake-ni nure-taru / mai-oogi

--Kitoo

Heat ripples ya / With sake moistened, / dancing fan.

一茶忌, ISSA-KI - Issa's Death Anniversary

Issa died on the lunar 11th month 19th day, ^{1827,} at the age of 65.

Born into a farmer's family by the name of Kobayasi in Sinano prefecture in 1763, he lost his mother when he was three, and from the young age of eight suffered injustices under a step-mother who plotted to have the inheritance of the family entirely for her own son. At 15 his father sent him to Edo to seek his fortunes, and there he studied haikai in the Katusika style, the originator of which was Sudoo, the Confucian-scholar follower of Basyoo. The main person there was Tikua (died 1790). Issa then began his practise of wandering in the Western provinces, taking the name of Haikai-zi Nyuudoo Issa-boo 俳諧寺入道一茶坊. At Tikua's death, he might have continued the Katusika school, but preferring to be independant, he instead made haikai with Seibi and Ippyoo while continuing to ramble about, without a hut. During this time he was forming his own style. When finally the difficult matters of his inheritance were settled, he married (at 52), but again calamities befell, death of children, death of wife, another marriage, divorce, a fire which left only his storehouse.

His style is unique. Humour and pathos are combined in a powerful, earthy way, so that his ku can jolt one into realization. While Buson's ku are celestial, Issa's are almost muddy, but he shows how, though you may be a beggar, you can still solve haikai, with boldness. Some examples of his ku:

花咲くや 谷のうき世の片下隅に

Hana saku ya / yoku-no uki-yo-no kata-sumi-ni

Cherry flowers bloom ya / The greedy floating world, / in its corner.

(*the world's road near the 11th steep*) Seiro san'sen'-yori kewasi
木カサレヤ 地土たに 落る 世路山川より 嶮い
Kogarasi ya / ti-bita-ni kururu / tuzi-utai

November gale ya / On one side of the ground it dusks, /
crossroads utai.1

一茶忌の 雪とちり 太根ぬく

Issa-ki-no / yuki-to narikeri / daikon'-mesi

--Tan'si 炭子

Issa's Day-- / snow, it's become keri / Radish rice.

一茶忌の夜も 虫はさかへ 虫通ぬく

Issa-ki-no / yo-mo atatakaku / hae-no kuru.

--Ittoo

Issa's Day: / the night warm, / a fly comes.

1 A person who sits by the side of the road singing Noo utai and begging coins.

一茶忌中子供相手の貸本屋

Issa-ki ya / kodomo ai-te-no / kasi-hon'-ya

--Ikka 一華

Issa's Day ya / A for-children / lend-out-books store.

庭の柿 残るは残りの一茶の忌

Niwa-no kaki / nokoru-wa nokori / Issa-no ki

--Yohei 余瓶

The garden's persimmons-- / those that remain, remain. / Issa's Day.

一茶忌の句会すせと樂屋下

Issa-ki-no / Ku-kai sumase-te / rakuya-iri

--Kitiuemon' 喜右衛門
Kakushi-uemon

Issa's Day's / ku meeting finished, / actors' dressing room.

齒の欠けし男饒舌 一茶の忌

Ha-no kake-si / otoko zyoozetu / Issa-no ki

--Sekkiwo 赤黄男

Tooth broken, / the man's talkativeness; / Issa's Day.

一茶忌の雀の家族焚火越す

Issa-ki-no / suzume-no kazoku / taki-bi kosu

--Huzio 不死男

Issa's Day; / a sparrow family / crosses over the bonfire.

鳥の巣

Tori-no Su - Bird Nest

"The Yamato name 'tori' is a shortening of 'tomari, todomaru' (stopping place, to rest). In general 'bird nest' is Spring. The nests of large birds are miscellaneous (no particular season) because such nests of cranes, falcons, geese and so on remain in the same place for many years and such birds use them throughout the four seasons, whereas ordinary birds renew their nests in different places each year." (Kokkei Zatudan, Conversations about the Comical, 1713)

"The crebes make their nests in water, the sparrows under eaves, pigeons in pagodas. In the uguisu's nest comes the hototogisu¹, in the swallows' nest one can find the shell of easy birth, they say." (Ruisensyuu, Variety of Boats Collection, 1676)

In general birds' nests can be divided into two types: those that are built in high places^{of}, which are made so that the eggs won't roll out, and those that are made on earth or boulders with just a few grasses and pebbles. Materials used for nests are twigs, grasses, leaves, bird feathers, moss, mud, pebbles and spider threads. Among the skillful nest builders are the wren, the swallow, the reed warbler, the white-eye, the shrike. Variations on the kigo: old nest(huru-su), nest-secluded (su-gomori), (nest birds (su-dori)).

鳥の巣は引かゝる去年のハガシカハ^{nest birds (su-dori)}

Tori-no su-ni / hika-ruru kozo-no / kagasi kana

--Yayuu 世有

For a bird's nest / it's being dragged along, last year's / scarecrow kana

巢作^{su}るやにくき鳥も親ⁿⁱにⁿⁱ

Su tukuru ya / nikuki karasu-mo / oya-gokoro

--Sirao 白雄

It makes a nest ya / The detestable crow, too, / a parent's heart.

鳥の巣や或は木蔭⁴⁴の蔭⁴⁴

Tori-no su ya / arui-wa ko-kage / kusa-no kage

--Ran'koo 蘭更

Bird nests ya / some in tree shades, / grass shades.

鳥の巣や梅の花もしらぬ内

Tori no su ya / ume-u-no hana-mo / sira-nu uti

--Ran'koo

Bird nests ya / while plum and deutzia flowers / not yet known.

おとされ¹ 巣はいく度見¹る鳥哉

Otosare-si / su-wo iku-do miru / karasu kana

--Issa

A fallen-down / nest, how many times he looks into, / the crow kana

1) This bird does not make its own nest, but borrows another bird's.

Spring

鳥の巢

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鳥の巢は引かゝる去年のかわばしかな
Tori-no su-ni / hika-ruru kozo-no / kagasi kana

For a bird's nest / it's being dragged along, last year's / scarecrow kana --Yayuu 也有

巢作らばにくき鳥を親にしろ
su tukuru ya / nikuki karasu-mo / oya-gokoro

It makes a nest ya / The detestable crow, too, / a parent's heart. -- Sirao 白左雄

鳥の巢や或は木蔭の草蔭
Tori-no su ya / arui-wa ko-kage / kusa-no kage

--Ran'koo 蘭更

Bird nests ya / some in tree shades, / grass shades.

鳥の巢や梅の花をしらぬ内
Tori no su ya / ume u-no hana-mo / sira-nu uti

--Ran'koo

Bird nests ya / while plum and deutzia flowers / not yet known.

おとされ 巢をいへ度見らる鳥哉
otosare-si / su-wo iku-do miru / karasu kana

--Issa

A fallen-down / nest, how many times he looks into, / the crow kana

¹ This bird does not make its own nest but borrows another bird's.

Winter

霰

Arare - Hail

or 丸雪 s. ku #5

or 霰 1025
pao 2

The Sung scholar Lu Tien¹ 陸佃 said, "When the yang causes the yin to disperse, there is hail. When the yin wraps around the yang there is Spring or Summer hail." (Haikai Saiziki, Kaizoo-sya 1949) The first statement applies to the hail of Winter, a yin season, the latter statement to the half of the year which is yang. In both cases hail is shown to be the result of yin and yang at extremities. Of Winter hail there are two kinds, the snow-hail-- white pebbles of ice that falls before or after snow, and ice-hail-- half crystal pebbles of ice with snow-hail inside. The latter type rebounds when surfaces are hit. Tama-arare (jewel hail) is a term that beautifies hail.
とびかゝる 岩の あられ や窓の内
Tobi-kaeru / iwa-no arare ya / mado-no uti
They ~~fly~~ ^{rebound} back, / the boulder's hail (stones) ya / inside the window.

--Dyoosoo

大草

あられにも怪我せぬ 崖 かゝるさ
Arare-ni-mo / Rega se-nu suzume / kasiko-sa-yo
Even in hail / the sparrows don't hurt themselves, / how clever!

--San'puu

杉風

町中の あられ さばかり人の顔
Machi-naka-no / arare sawagasi / hito-no kao
Middle of town / the hail noisy, / people's faces.

--Taigi

ぬさすに 傘をさす あられかな
Nurasa-zu-ni / karakasa modosu / arare kana
Without getting it wet / the paper umbrella returned, / hail kana

--Yayuu

黒木ゆふ 袖にたはしる 丸雪かな
Kuro-ki yuu / sode-ni tabasiru / arare kana
The tying-up-logs / sleeve, it comes rushing down on, / hail kana

--Yayuu

玉あられ 鍛冶が 飛火に交りけり
Tama-arare / kazi-ga tobi-hi-ni / mazi-ri keri
Jewels of hail; / with the blacksmith's flames / mingled keri

--Gyoodai

曉台

五霰 峯の小雀も 連て来ぬ
Tama-arare / mine-no ko-suzume-mo / ture-te ki-nu
Jewels of hail; / the peak's little sparrows too / they brought along.
壁をたか板の あられの 山居か
Kabe-made-ga / ita-de arare-no / san'kyo kana
Even to the walls, / board-- hail's / mountain dwelling kana

--Issa

--Taigi 太弐

¹ dates unknown, surely 11th century Chinese scholar, Confucian

初空 Hatu-zora - First Sky

The great sky of the first day of the year, it is also called hatu-mi-sora (first august sky), in reverence for the heavens. In Humoku Waka-syoo is the poem:

大空 *suuya*

もろ人の祈る千年をあつめて
Moro-bito-no / inoru ti-tose-wo / atume-te-mo

The many-people- / pray-for thousand years, / though all put together,

なほ数しるぬ春の初空
nao kazu sira-nu / haru-no hatu-zora

still the numbers can't be known; / Spring's first sky.

はつ空や 烟草ふく輪の中の比叡

Hatu-zora ya / tabako huku wa-no / naka-no Hie

First sky ya / the tobacco-blowing ring's / center's Hie Mt.

--Gon'sui 言水
cont. of *basyo*

初空や 鳥をのするうしの鞍

Hatu-zora ya / karasu-wo nosuru / usi-no kura

First sky ya / a crow it lets ride, / the ox's saddle.

--Ran'setu

初空や 船なき海に日の出

Hatu-zora ya / hune naki umi-ni / hi-no iduru

First sky ya / over a boat-less ocean / the sun comes out.

--Hyakuti 百池

初空に はや痕 付ける けふの哉

Hatu-zora -ni/ haya kizu takeru / keburu kana

--Issa

Is the First sky / already a scar put, / smoke kana

はつ空へ さし出す獅子の首かな

Hatu-zora-e / sasi-dasu sisi-no / kasira kana

To the first sky / stuck out, a lion's / head kana

--Issa
[lion's dance]

初空を 夜着の袖から 見たりけり

Hatu-zora-wo / yogi-no sode-kara / mi-tari keri

--Issa

The first sky / from night-clothes' sleeve / was seen keri

may be a *kinomo*-form *Asutan* coat.

泣初
初泣

Naki-zome - First crying
Hakunaki - First tears

This kigo first appeared, just listed, in Waidi 41 (1908). The first ku second was:

泣初ハ隣は多き年子ハナ

Naki-zome no / tonari-wa ooki / toshigo kana

First crying / next-door--many / children of the same age

--kū'sai

重哉

The first tears shed in the New Year, this kigo mostly applies to children, but also to crying at the First Kabuki theatre

静ハ了日ハ泣初ハすおたれば

Shizuka-aru / hi ya naki-zome-mo / sumi-tar-e-ba

A peaceful / day ya the first crying / as it is finished

秋邨
--Gyūson

泣初ハ以参り市村座

Naki-zome-mo / si-mi mairi keri / Itimura-za

The first crying / to do it wait keri / Itimura Theatre
(Kabuki)

--kyōsi

虚子

泣初ハ顔をよみて眠りけり

Naki-zome-mo / kao-wo yogosite / n emuri keri

First crying's / face, soiled, / went to sleep keri

--Makodōgo

和香女

泣初ハ日本男子すゑめた

Naki-zome-mo / Nippon 'dan'si / sugu yameta

First crying's / Japan ee boy, / quickly he stopped.

--Sein

青蔭

泣初ハ此言はばあ子沢山

Naki-zome-mo / situgan 'hazime ya / ko takusan

First crying-- / scolding's beginning ya / many children.

--Seiei

蜻蛉

初泣ハ山々にて真暗かり

Hatsu naki ya / san'san 'to site / mak-kura-gari

First cry ya / rapidly it comes, / in pitch darkness.

--Zyū'ko

順子

芋

IMO - the Japanese potato

Commonly called *sato-imo* (village potato), this vegetable was brought to Japan from south-east Asia it seems, in ancient times. There are many varieties, most do not bear flowers, and have dark brown skin with a fuzzy ins. Seed potatoes are planted in ricefields or vegetable fields and become the parent potatoes; the children and grandchildren potatoes they produce around their roots are the vegetables admired for a soft and sweet taste, somewhat like that of chestnuts. The plant grows to 4 or 5 feet, the leaves are (large &) broad and almost heart-shaped, so that the field they grow in rather resembles a lotus-pond. These are the potatoes offered up to the Autumn moon and the *afu-emo*. They are prepared first by boiling.

手向付け芋は蓮に似たりて

Tsunake keri / imo-wa hatsu-ni / nitaru-to-te

--Basyoo

Offered up keri / The potato, a lotus / it resembles, so saying.

芋植て雨をく風の宿かふ

Imo-wo uete / ame-wo kiku kaseno / yadori kana

--Kikaku

Planting potatoes, / hear the rain, wind's / dwelling kana

芋子の 名月をまづ心かふ

Imo-no kono / meigetsu-wo mazu / kokorokana

--Kyoroku

Potato children / a wait-for-the-Autumn-moon / heart kana

白露と花にかへつ芋畑

Shiratsuyu-to / hana ni kaetsu / imo-batake

--Bon'yoo

With white dew / the flowers being replaced, / potato field.

芋洗う女に月は落上りけり

Imo arau / onna ni tuki-wa / otinikeri

--Gon'sui

Potato-washing / woman, or her the moon / fell keri

小俵と玉とちりけり芋畠

Ogobara'mo / tamato nari keri / imo-batake

--Issa

The urn also / into jewels became keri / potato field

芋のゆ野字の鏡何ならむ

Imo-no yuyu / no-mori no kagami / nani nara mu

--Taigi

Potatoes' dew / the field guardian's mirror / what could it be

火取蟲 Hi-tori-musi : Light-drawn insects

These are mostly little insects which come flying to lighted lamps on a Summer night, going round and round them, and often dying under them. Some types of beetles and moths also do this. "When they see light, they seem to be seized with the desire to steal it, and after flying round it many times, in the end they fall dead in the lamp's oil. So people who are so foolish as to end their lives by being struck down on account of the greed for love or gold are often compared to light-drawn insects." (Wakan san-sai Due 和漢三才図会, 1713).

電の さそひ出たりや火取蟲
Inaduma-no / sasoi-dasi-te-ya / hi-tori-musi --Oyooosoo 文章

The lightning / enticed them to come out, is it? / Light-drawn insects.

夕立に こまりて来ぬか、とてり蟲
Yūdatsi-ni / komari-te ki-nu-ka / hi-tori-musi --Masahade 正秀

By the sudden downpour / distressed, have they come? / light-drawn insects.

筆とめて 打払とたり火取蟲
Hude tome-te / uti-harai keri / hi-tori-musi --Ran'koo 蘭更

Brush put down, / waved them away keri / light-drawn insects.

明けやすき夜は何事ぞ"火取蟲
Ake-yasuki / yo-wo nani-goto-zo / hi-tori-musi --Sumaru 素丸

Easy-to-dawn / nights, so what is this all about? / light-drawn insects.

火取蟲 月夜の庭へ ほとりたり
Hi-tori-musi / tuki-yo-no niwa-e / hanasi keri --Gyokkoo 玉虫

Light-drawn insects; / to the moon-night garden / let them out keri

盃を とりて了中や火取蟲
Sakaduki-wo / tori-yaru naka ya / hi-tori-musi --Tayodyo 多代女

Wine cups / taken and given--in between ya / Light-drawn insects.

火取蟲 書き讀む人の罪深し
Hi-tori-musi / kaki-yomu hito-no / tumi hukasi --Siki 子規

Light-drawn insects / people who read and write / their offenses deep.

火取蟲 外へ出て居る宵の人
Hi-tori-musi / soto-ni de-te iru / yoi-no hito --Koooyoo 愚歌

Light-drawn insects / they're all outside, / night's people.

and Siki's friends

初日 Hatu-hi - First Sun

This is the sun or sunlight seen at the break of day on the first day of the lunar New Year. Revered as the source of all things and the entire year cycle, the Japanese tried to awaken early to see it, clap their hands and bow to it. People in the old days would go to ocean-side or to shrines to see this sun rise. Variations: hatu-hi-no de (first sunrise), hatu-hi-kage (first sunlight).

木に草に 麦に 玉の 見の 初日かな
ki-ni kusa-ni / mugi-ni madu miru / hatu-hi kana --Raisan' 来山
(matsuyama)

天の戸に 朝寝は あらじ 初日影
ama-no to-ni / asa-ne wa ara-zi / hatu-hi-kage --Otuyuu 乙由
(tuyuu)

At Heaven's door / there is no morning sleep, / first sunbeams.
--red. to Amaterasu's hiding

きのう、明日 初日 春風 窓の 梅
kinoo-aga / hatu-hi haru-kaze / mado-no ume --Tan'tan' 淡々
yesterday tomorrow first sun, spring wind, / the window's plum.

宮めい 梅に 初日の 匂かな
miya-meiguri / ume-ni hatu-hi-no / nioi kana --Man'koo 万母
Going round to shrines, / among plum trees the first sun's fragrance kana

日の光に 今朝や 鰯の かしこ
hi-no hikari / kesa-ya iwasi-no / kasira-yori --Buson' 万母
The sun's lustre, / this morning ya a sardine / head, from it.
--new year's delicious food

年毎に 松の 若さ ばつ 日影
tosi-goto-ni / matsu-no wakasa-yo / hatu-hi-kage --San'tyoo 山鳥
Each year / the pine's youth ya / First sunbeams.

壽也 海に 初日の 硯石
kotobuki ya / umi-ni hatu-hi-no / suzuri-ishi --Giei 示代 莫
Long life ya / In the ocean the first sun, / inkstone.
--last line! The sound of writing ink

春雨

Harusame - Spring Rain

In Yama-no I 山の井 (Mt. Well, 1648) it says, "Spring rain is somewhat forlorn, falling without making sounds..it falls on for a long time, and cherry flowers hang down heavily like elephants, the willow trees' eyes get to have the feel of glittering snakes' eyes..." Onitara in Hitori-goto also described it as quiet and secluded. In Sihoo-syoo 至宝抄 (Great Treasure notes, 1585) we see: "In Spring, though a great wind may blow or a great rain fall, both should be written of as quiet and calm". In San'zoosi "Spring rain is without frequent stops, rain that feels as though it would continue on. It falls in the 3rd lunar month, but we use it from the end f/ of the 2nd. The rain of the first month till the beginning of the 2nd is haru-no ame, Spring's rain." Related words: tree buds, garment, the green of mountains and fields.

春雨や蓬をのばす草の道

Harusame ya / yomogi-wo nobasu / kusa-no miti

--Basyoo

Spring rain ya / It makes the mugwort lengthen, / grasses' road.

春雨や蓑吹きかへす川柳

Harusame ya / mino huki-kaesu / kawa-yanagi

--Basyoo

Spring rain ya / The straw raincoat blown over, / river willows.

春雨や炬達の外へ足を出し

Harusame ya / kotatu-no soto-e / asi-wo dasi

--Raisan' 来山

Spring rain ya / To outside the kotatu / put the feet.

石塔も石や苔つくや春雨

Sekitoo-mo / haya koke tuku ya / haru-no ame

--Kyorai

The stone stupa too / quickly the moss grows ya / Spring's rain.

春雨や蛙の腹はまたぬれす

Harusame ya / kawadu-no hara-wa / mada nure-zu

--Buson'

Spring rain ya / the frog's belly / not yet wet.

春雨や枯了もあはれ蓑はかき

Harusame ya / karuru mono-mu-wa / mino-bakari

--Ryoota

Spring rain ya / among things which wither, / only strawraincoats.

春雨やいざよふ月の海半

--Buson'

Harusame ya / izayou tuki-no / umi-nakaba

Spring rain ya / the 16th day moon, / in middle of ocean.

珍うしう蚤めくふ夜々春の雨

--Yayuu

Mezurasyuu / nomi-no kuu yo ya / haru-no ame

How rare, / a night when fleas bite ya / Spring's rain.

春雨や猿子にたゞ逝来の露

--Gyodai

Harusame ya / saru ko-wo idaku / sida-no tuyu

Spring rain ya / the monkey with arm around child, / ferns' dew.

馬にた放籠ともしや春の雨

--Issa

Uma-made-mo / hatago-domari ya / haru-no ame

Even the horse / stays the night at a cheap inn ya /

Spring's rain.

膳先に雀なくなり春の雨

--Issa

Zen'-saki-ni / suzume naku-nari / haru-no ame

In front of the tray / sparrows are crying, / Spring's rain

鐘はみな遠寺となりぬ春の雨

--Ryoota

Kane+wa mina / en'zi-to nari-nu / haru-no ame

The temple bells all / are of distant temples, / Spring's rain.

枯柳 冬柳

Kare-yanagi - Withered Willow
Huyu-yanagi - Winter Willow

The willow is a kigo of four seasons. After the paulownia which is the first to begin to scatter its leaves in early Autumn, the willow begins to shed its leaves. By the end of Autumn all the leaves have turned yellow and fallen. Its form then of so many strings hanging down is especially admired by people who practise Tea.

川越へ赤き足ゆく枯柳

Kawa koe-te / akaki asi yuku / kare-yanagi

The river crossed, / the red feet go, / withered willow.

--Onitura

red tabi, or big protection

古絲のまゝて春を柳哉

Huru-ito-no / mama-de haru matu / yanagi kana

--Yayuu

Old threads / just as they are, it waits for Spring, / willow kana

枯れ枯れ月を柳の邊を夜かた

Kare-kare-te / tuki-wo yanagi-no / moru yo kana

--Ryoota

Withering and withering, / the moon through the willow / leaks tonight kana

鶏をぬすめは誰か柳

Niwatori-wo / nusumi-si-wa tare / kare-yanagi

--Sirao

The rooster -- / who stole it? / Withered willow.

枯柳 雀の腹の 見えにけり

Kare-yanagi / suzume-no hara-no / mie-ni keri

且葉
--Tan'koo

Withered willows; / the sparrows' bellies / were seen keri

古池や 柳枯れ鴨 石にあり

Huru-ike ya / yanagi kare-te kamo / isi-ni ari

子規
--Siki

Old pond ya / Willows withered, wild ducks / are on the stones.

Is the rooster still there? The willow itself, being there and not there, say how we: In the poems, is it?

青嵐

Ao-arasi - Green Gale

This is a relatively strong wind that makes all Summer's green growth sway, from the treetops of Summer trees to the grasses of fields. It usually comes with a cloudless blue sky. As seiran' 晴嵐, clear gale, it was a term used in Chinese poetry.

青嵐 定まり時也 苗の色

Ao-arasi / sadamaru toki ya / nae-no iro

--Ran'setu

Green gale; / when its time is fixed / young riceplants' colour.

うき雲や 左右にわかれ 青嵐

uki-kumo ya / sa-u-ni wakare-te / ao-arasi

--Senna 史那

Floating clouds ya / to left and right parting, / green gale.

荒石幾や 月うち上り 青嵐

Ara-iso ya / 'tuki uti-age-te / ao-arasi

--Ryoota 瑤太

Rough sandy beach ya / The moon lifted up, / green gale.

行灯を虫の巡りや 青嵐

An'don'-wo / musu-no meguru ya / ao-arasi

--Issa

The night lamp / insects encircle ya / green gale.

鳶の巣の 藁吹き散るや 青嵐

Tobi-no su-no / wara huki-tiru ya / ao-arasi

--Gin'koo 吟江

A kite's nest's / straw blown about ya / green gale.

青嵐 目を細めたる馬の面

Ao-arasi / me-wo hosome-taru / uma-no omo

--Huseki 孚石

Green gale; / with eyes narrowed, / the horse's face.

青嵐 魚突く舟の傾け

Ao-arasi / uo tuku hune-no / katamuke-ri

katamuke

--Tyooi 蝶衣

Green gale; / the fish-spearing boat / at a slant.

Siki-school

芥子つれ ちり交り 青嵐

Kesi tutuzi / tiri-maziri keri / ao-arasi

--Seibi

成美

Poppies, azaleas / scatter in confusion keri / green gale.

王維

班婕妤

佳來妝閣閑
獨向春園裏

雜詩

已見寒梅發
愁心視春草

朝下不相迎

花間語笑聲

復聞帝鳥聲

畏河玉階生

長閑 Nodoka - Tranquillity, Balminess

Literally, this term means "long leisure". In Chinese it originally meant the ease of one retired from office, leading a life of quiet. As a kigo it means pleasant and calm Spring weather which is not cold, not hot, just balmy and easy-going.

人の世やのどかなる日の寺林

Hito-no yo ya / nodoka-naru hi-no / tera-bayasi

--Kikaku

The world of human beings ya / a tranquil day's / temple grove.

長閑さに

又借り足する酒債かな

牧童

Nodokasa-ni / mata kari-somuru / syusai kana

--Bokudoo

In the balminess / again start to borrow, / sake bill kana

長閑さや夕山松の若緑

Nodokasa ya / yuu yama matu-no / waka-midori

--Ran'koo 蘭更

The tranquillity ya / dusk mountain pines' / young green

長閑さや早き月日を忘れたる

Nodokasa ya / hayaki tuki-hi-wo / wasure-taru

--Taigi

Balminess ya / quickly the months and days / forgotten.

長閑さを聞きに出けり一里鐘

Nodokasa-wo / kiki-ni ide keru / iti-ri kane

--Gomei 五明

The balminess, / went out to hear ^{kan} a league-away temple bell.

長閑さや鯉の水切る四つ時分

Nodokasa ya / koi-no midu kiru / yotu-zibun'

--Somaru 素丸

The tranquillity ya / the carp cut through water / 8 hours of the day.

呼合了長閑に暮す野馬哉

Yobi-oote / nodoka-ni kurasu / no-uma kana

--Issa

Calling to each other, / in balminess they dwell, / field horses kana

長閑さや浅間の煙晝の月

Nodokasa ya / Asama-no kemuri / hiru-no tuki

--Issa

The tranquillity ya / Asama's smoke, / daytime moon.

麦の秋 Mugi-no aki - Wheat's Autumn

This term refers to both the fields of ripened, golden wheat, and the harvesting. While most of the grains ripen in Autumn, for wheat it is summer. In Japan it was harvested around 120 days after Spring Begins.

宿々 は 新 茶 刈 麦 の 秋

--Kyoroku

Yado-yado-wa / mina sin'-tya nari / mugi-no aki
Inn after inn / all have new tea; / wheat's Autumn.

旅 帰 して は 麦 に は 秋 の 暮

--Ryoota

Tabi-ne si-te / siru-ya mugi-ni-mo / aki-no kure
Travel-sleeping, / know-- even for wheat, / Autumn's dusk.

*Travel around, long after
day are short & Autumn
dark, yet, in-*

麦 秋 や 子 を 負 け ぬ か う 魚 弱 賣

--Issa

Mugi-aki ya / ko-wo oi-nagara / iwasi-uri
Wheat's Autumn ya / while carrying child on back, / sardine seller.

山 寺 は 暮 の 秋 里 付 麦 の 秋

--Issa

Yama-dera-wa / go-no aki sato-wa / mugi-no aki
The mountain temple is / go's Autumn, the village, / wheat's Autumn.

麦 秋 や 雲 より 上 の 山 畠

--Baisitu

Mugi-aki ya / kumo-yori ue-no / yama-batake
Wheat's Autumn ya / above the clouds' / mountain fields.

梅 室

Autumn 8th mo.
15th day

名月

Meigetsu - The Year's Moon

The character *mei* 名 means this moon is famous, has a name, for being the brightest and clearest of the year. Written with *mei* 明, according to *haizin*¹, it could be used for any bright moon. It is the full moon of the 8th lunar month, the moon of mid-Autumn. As with cherry flowers, the Japanese have for centuries thought it an important deed to go and see it, and it was not uncommon to stay up all night viewing it. Because Japanese potatoes, just after harvest, were most available, people boiled them to offer up to the moon, and this practise gave it another name: *imo meigetsu*. Other common variations: *kyoo-no tuki* 今月 (today's moon), *koyoi-no tuki* 今宵の月 (this evening's moon), *ryuu-go-ya* 十五夜 (15th night)

命にぞ 茅種よ又 今日の月

Inoti koso / imo-tane-yo mata / kyoo-no tuki

--Basyoo

Life indeed, / the potato's seed! Again / today's moon.

名月や 畳の上に 松の影

Meigetsu ya / tatami-no ue-ni / matu-no kage

--Kikaku

The year's moon ya / on top of the tatami, / pine-tree shadows.

明月や 草の庵の あたま敷

Meigetsu ya / kusa-no iori-no / atama kazu

--Rotuu

路通

The year's moon ya / The grass hut's / numbers of heads.

青空に 松を書きたり 今日の月

Ao-zora-ni / matu-wo kaki-tari / kyoo-no tuki

--Ran'setu

In the blue sky / a pine tree it has drawn, / today's moon.

むら雲や 今宵の月を 乗せて行く

Mura-kumo ya / koyoi-no tuki-wo / nose-te yuku

--Bon'tyoo

Groups of clouds ya / this evening's moon / they let ride and go.

名月へ 前へ まわりや 旅枕

Meigetsu-no / mae-e mawaru ya / tabi-makura

--Dyoosoo

The year moon's / front, to it move round ya / travel pillow.

名月や 生れかわれは 峰の松

Meigetsu ya / umare-kawara-ba / mine-no matu

--Ryoota

The year's moon ya / if one is reborn again, / the peak's pine.

--pikachu's kimono's

とては おはぬ夜也 今日月

Hitotu-to-wa / omowa-nu yo nari / kyoo-no tuki

--Ryoota

As "one" / unthinkable night it is, / today's moon.

--only one moon!
(only night is it)

井戸から 水が 汲み 上り 今日月

Ido-kara-mo / hitotu kumi keri / kyoo-no tuki

--Yayuu

Even from the well / one was scooped out, keri / today's moon.

寝よ 案山子 一夜 (or: itiyaa) かゝらん けり 今日月

Ne-yo kagasi / hito-yo kawaran' / kyoo-no tuki

--Yayuu

Go to sleep, scarecrow, / for one night let me take your place, /
today's moon.

蚊の 一ツ 残る 虫 見えて 今日月

Ka-no hitotu / nokoru-mo mie-te / kyoo-no tuki

--Yayuu 也有

One mosquito / left over, that too can be seen, / today's moon.

浮雲の 鳴子 曳かへ けり 今日月

Uki-gumo-ni / naruko hikaba-ya / kyoo-no tuki

--Ryoota

At floating clouds / oh, to pull the clappers! / today's moon.

山里 けり 汁の中 まで けり 今日月

Yama-sato-wa/siru-no naka-made / meigetu-zo

--Issa

The mountain village-- / even inside the soup / the year's moon!

年月 けり けり 朝日も けり

Meigetu ya / koko-wa asa-hi-mo / yoi tokoro

--San'puu

The year's moon ya / Here, for the morning sun, too, / a good place.

春惜む Haru osimu - Regret for Spring

While regret for Spring is the same subject as Spring departs (yuku haru), there is some amount of feeling in the word "regret".

春惜む 宿々あふみの 置火煙

Haru osimu / yado ya Aumi-no / oki-gotatu

--Buson'

Regret-Spring / inn ya Aumi's / set-up kotatu

[howadays' inn, like Buson]

吸筒に麦飯かへて春を(む)

Suidutu-ni / mugi-mesi kae-te / haru osimu

--Buson'

Into a bamboo wine pot^x / transferring the^{boiled} wheat, / regret the Spring.

野に山に閑人春を惜みけり

No-ni yama-ni / kan'zin' haru-wo / osimi keri

--Syoocha

召波

In fields, in mountains / people of leisure the Spring / regretted keri

春を(む)人々落花を移さず

Haru osimu / hito ya rakka-wo / yuki-modori

--Syoocha

Regret-Spring / person ya through fallen flowers / go and return.

* One of the reasons can be, in summer ~~there~~ one doesn't drink much sake

団扇 Utiwa - Round Fan

In early records, this word was written with one character 団, or with three 字 知波, and its sound seems to have been derived from uti-harau, to brush or sweep up. The utiwa is older than the folding fan, which did not exist before the Ming dynasty (1368-1644). In China it was used originally by ladies to hide their faces. In the Japanese form the handle was commonly made of bamboo, while sticks or slit bamboo formed the bones or frame on which thick paper^{of cloth} was pasted. Apart from creating a breeze to cool off with in the heat of Summer, the round fan was used to chase away flies. It is associated with ordinary people, while the folding fan was considered an implement used by the higher classes.

晝寝して手のうきやむうち哉

Hiru-ne si-te / te-no ugoki-yamu / utiwa kana

--San'puu

Taking an afternoon nap, / the hand stops moving. / Round fan kana

三団国の笈にさし行く団扇かな

Kaikoku-no / oi-ni sasi-yuku / utiwa kana

--Taigi

Pilgrimage of provinces; / in the book pack stuck, go-- / round fan kana
oku = to carry on the back, e.g. sutras

手すさびの団扇あん草の汁

Te-susabi-no / utiwa egakan' / kusa-no siru

--Buson

For amusement / on a round fan draw a picture, / grass juice.

手にふるる団のかげや水の月

Te-ni fururu / utiwa-no kage ya / midu-no tuki

--Ooemaru 大江丸

In the hand shaking / the round fan's shadow ya / The water's moon.

植つけの田つゝ見え来る団扇かな

Ue-tuke-no / ta-dura mi-te kuru / utiwa kana

--Ryoota

The just-planted / ricefields seen, they come, / round fans kana

果はみちほろとちるべきうち哉

Hate-wa mina / hone-to naru-beki / utiwa kana

--Syun'zyu 春樹
(or: hana-ki)

In the end all / will become bones, / round fans kana



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An den Kirchenvorstand
und den Pfarrgemeinderat
der kath. Kirchengemeinde
St. Peter
Schulstr. 25
47551 Bedburg-Hau

Ihr Schreiben vom 30.03.2011

Sehr geehrte Mitglieder des Kirchenvorstandes,
sehr geehrte Mitglieder des Pfarrgemeinderates,

im Namen des Bischofs bedanken wir uns herzlich für Ihre Eingabe im Nachgang des Treffens in
Ihrem Kreisdekanat.

Mit großer Aufmerksamkeit haben wir Ihren Brief gelesen. Sie können sicher sein, dass Ihre
vorgetragenen Argumente, Ihre Ideen und Anregungen Bestandteil der zu führenden Beratungen
sein werden.

Nochmals danken wir Ihnen für Ihre Eingabe und kommen nach den Beratungen auf Sie zurück.
Bis dahin verbleiben wir

mit freundlichen Grüßen und Gottes Segen.

Ihr

Wilfried Renk